

HISTORICAL SKETCH

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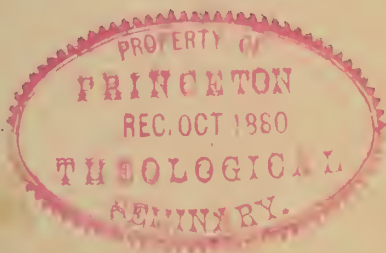
MISSIONS OF THE AMERICAN BOARD

IN

PAPAL LANDS.

BY

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MISSIONS IN PAPAL LANDS.

FOR about half a century previous to 1872, the American Board had no mission among the nominally Christian population of Papal lands, in either Europe or America. Other organizations — especially, since 1850, the American and Foreign Christian Union — had been prosecuting such missions, sustained mainly by Congregational and Presbyterian churches. It would be a mistake, however, to suppose that the Board had never before engaged in, or contemplated such labors. Very early in the history of the Board, at the annual meeting in 1813, the following vote was passed, which shows how broad a view of the work before them was already taken by the fathers: “Voted, That the Prudential Committee be requested to make inquiry respecting the settlement of a mission at St. Salvador, Brazil; at Port Louis, in the Isle of France; and on the island of Madagascar.” For ten years after that, however, no mission seems to have been undertaken in Papal lands. The Report for 1823 states that “for several years it had been the intention of the Board to send missionaries to some port of South America, as soon as competent men could be engaged for the work and the means obtained for carrying it forward;” and on the 25th of July, in that year, two young men, Messrs. John C. Brigham and Theophilus Parvin, sailed from Boston for Buenos Ayres, in South America, under appointment by the Prudential Committee, to distribute Bibles, tracts, etc., among the people, to ex-

plore, and ascertain the moral and religious condition of countries in the southern and western portions of that continent; and thus prepare the way for further efforts, if they should be deemed expedient.

These brethren soon opened a Sabbath-school for Protestant children, and commenced Sabbath services, at the house of a pious English friend at Buenos Ayres. Mr. Parvin also opened a school for teaching English as well as other branches, and for a time they regarded their field of usefulness as constantly extending, and Mr. Parvin expressed a strong desire that another missionary should be sent to join him. His school increased to sixty or seventy pupils; but in 1826 his connection with the Board was dissolved, because of "the peculiar circumstances of that country," which seemed to render it expedient that he "should labor unconnected with any missionary society."

Mr. Brigham, after acquiring the Spanish language, crossed the continent to Valparaiso, spent some time in Chili, thence proceeded to Peru, Columbia, and Mexico, and returned to the United States early in 1826, making a full report of his tour and investigations. He then became connected with the American Bible Society, the mission in South America was brought to a close, and no other mission to Papal lands was undertaken by the Board for many years.

ORIGIN OF RECENT MOVEMENTS.

At the annual meeting of the Board in 1871, a memorial was presented from a "Provisional Committee of Foreign Evangelization." This memorial stated that, "with almost entire unanimity, the churches which contributed to the treasury of the Board had withdrawn from the American and Foreign Christian Union, as their agency for the evangelization of nominally Christian countries;" that "the Congregational bodies representing the churches in the several States, almost simultaneously, appointed a Provisional

Committee to prosecute the work ;” at the same time insisting that “no new society should be organized,” but that “the Provisional Committee should, as soon as possible, transfer its trust to some existing society ;” and that “the general voice indicated the American Board as the fittest organization, if not the only one, for this purpose.”

This memorial was referred to a special committee of seven, who reported, after careful consideration, “that the time has come when it seems to be the duty of this Board so to extend its work, in behalf of the nominally Christian people of the earth, as to include that particular department of missionary effort contemplated in the memorial.” After full discussion, the report was accepted and adopted ; and resolutions were passed declaring that the Board would be ready to enlarge its operations by extending its foreign work in nominally Christian lands, and recommending that the Prudential Committee “secure as far as practicable, from the churches, a specific collection for this object, over and above their ordinary gifts to the Board.”

It is but just to state that, previous to this meeting at Salem, the Prudential Committee, fully informed of the movement which was in progress, had more than once had the matter under consideration, — once meeting a committee from New York. They had, with much unanimity, expressed strong reluctance to engaging in this additional work, in view, especially, of what they foresaw would be the difficulty of securing such enlargement of income as would enable them to carry it forward, without a serious crippling of work already in hand and the embarrassment of existing missions. But the action of the Board left them no alternative ; they at once determined to do what they could ; and at the next annual meeting, in 1872, they reported missions as already commenced in Spain, Austria, and Western Mexico.¹

¹ In accordance with the action at Salem, the churches were requested

THE MISSIONS — SPAIN.

The Prudential Committee knew well that the work of evangelization in Papal lands had ever been, and would still be, one of no little difficulty, requiring for its successful prosecution not only earnest zeal and strong faith, but eminent prudence and wisdom. Having decided to commence a mission in Spain, the Committee secured for that field the services of Rev. Luther H. Gulick, M. D., who had had an experience of twenty years in connection with missionary work, first in Micronesia, and then as Secretary of the Hawaiian Board at Honolulu. He had made arrangements to join the mission in Japan, his chosen field, but at the request of the Committee he turned aside, to aid in this new enterprise among a very different people. His brother, William H. Gulick, who had become somewhat familiar with the Spanish character and language in South America, having been for about three years engaged in evangelistic

to make an annual collection for this specific work, aside from their regular contributions to the Board. This seemed the more fitting inasmuch as they had been accustomed to contribute to the Christian Union, or the Provisional Committee, for a like work, which had now been undertaken by the Board at their special request. The Treasurer kept a separate account of receipts and expenditures for the new missions. Yet it was never supposed that very many churches would be likely long to continue the practice of making two collections annually for the Board, one for each of two divisions of its work; and the result of the effort in this direction, though unpleasant, was hardly unexpected. At the end of four years, in September, 1875, it was found that the expenses of the new missions up to that time had been in all \$134,729.65, while the receipts specified as for this department had been only \$100,802.11, leaving the department in debt \$33,927.54. It was time to consider what should be done, and at the annual meeting in October of that year a paper was presented, in behalf of the Prudential Committee, on the financial problem connected with the new work. This paper, after discussion, was referred to the Committee on the Home Department. That committee reported, and the Board adopted, a resolution recommending that thenceforth both departments of the work "should be supported from a common treasury, and should share in a common prosperity or adversity."

efforts there, was associated with him. The two sailed from Boston, with their wives, for Liverpool, on the way to Spain, December 19, 1871.

The population of Spain was in 1860 between sixteen and seventeen millions, almost wholly Roman Catholic. For centuries every attempt at religious reform had been sternly suppressed, even the secret study of the Scriptures exposing the offenders to severe punishment, until the revolution of September, 1868, introduced a new era. Then Protestant efforts were at once commenced. Within a few months persons interested in evangelical movements began to assemble for public worship in several of the leading cities in the kingdom. Individuals, and organized "committees" in Protestant lands, entered upon earnest efforts, evangelists and colporters were employed, and Bibles and tracts distributed, often with happy results, though bitter opposition from the Romanist priesthood was everywhere encountered. When the Messrs. Gulick arrived in Spain, such Protestant efforts were already in progress in many places, aided by various organizations. At Madrid alone there were "two leading churches," with large congregations, one of them specially aided by a Swiss committee at Geneva and by funds from Great Britain and various parts of Europe, the other under the special supervision of Rev. M. Fleidner, son of the late Pastor Fleidner of Kaiserswerth, Germany; also a church sustained by the United Presbyterians of Scotland and the Evangelical Continental Society of London; a church and school superintended by Rev. Mr. Moore of the Irish Presbyterian Church; a school and preaching services sustained by the Plymouth Brethren; a Baptist church — Rev. Mr. Knapp, — of the American Baptist Missionary Union; Messrs. Gladstone and Armstrong were agents of committees in Glasgow, Liverpool, and Leeds; the Religious Tract Society of London had a committee organized in the city; there were some independ-

ent workers ; and an active agent of the British and Foreign Bible Society had twenty-five colporters at work in various parts of the kingdom.

In view of the fact that comparatively little had been done by other Protestant societies in the northern portion of the Spanish field (excepting the city of Barcelona), it was thought best to direct the attention of the Board's missionaries specially to that section. Dr. Gulick fixed upon Barcelona as his station, and commenced his residence there on the 6th of March, 1872. Mr. William H. Gulick, after a careful exploration of central and southern portions of Spain, located at Santander, a city of 21,000 inhabitants on the northwest coast, commencing his labors there in August. Rev. Gustave Alexy, a native of Hungary and a graduate of the Union Theological Seminary, New York, sailed from New York, July 13th, to join in the work at Barcelona. Within one year from that time, in view of the disturbed condition of Spain, and having decided to commence at least an experimental mission in Italy, the Prudential Committee desired to employ there a man of Dr. Gulick's experience and sound judgment, and he left Barcelona for Florence in July, 1873. Mrs. Gulick had previously commenced a boarding-school for girls, which was small but somewhat encouraging.

Mr. Alexy reported a Bible class for young men, and religious services on the Sabbath attended by a small congregation ; and he had attempted evening schools for such as were not easily reached by day. But he was sent at first for only two years, and when that term expired, as Dr. Gulick had already left for Italy and the promise of good at Barcelona seemed small, it was not thought best to retain him there. He left in April, 1874, returning to the United States.

Better success attended the efforts at Santander. As early as October, 1872, Mr. Gulick had commenced a Sabbath

service at his own house, attended at first by only four or five persons, but under the influence in part, doubtless, of mere curiosity the number rapidly increased. The station was reinforced in July by the arrival of Mr. and Mrs. Thomas L. Gulick. Before the close of December the congregation had risen to fifty, and on the last Sabbath in January, 1873, it was one hundred and ninety-five. A larger place for the gatherings had become a necessity, and a large room, which had been used for a store room, was hired and respectably fitted up. But the merely curious began soon to drop off, the timid were alarmed by opposition, and in October Mr. Gulick wrote that by the first of June they were left with what had proved to be quite a permanent congregation of about forty, five of whom seemed to manifest a genuine interest in spiritual things.

In January, 1874, there came the cloud of war. Santander was seriously threatened by the Carlists, and there was great excitement. Unpleasant demonstrations were made by opposers, also, such as the throwing of stones through the windows of the chapel where the people were assembled for worship, and threatening to burn the building. Some trying defections occurred, and in July, 1874, the Sabbath congregation did not exceed thirty. But, on the other hand, pleasant and hopeful incidents were noticed. In the spring of 1875 it became necessary to find another room for a chapel, the building which had been occupied having passed into the hands of a zealous Roman Catholic lady, who would not rent it for Protestant services. After diligent search for months, rooms were secured in a new building.

In the spring of this year an interesting Protestant movement was developed among the mountains of Asturias, at Allevia and some adjacent villages, about fifty miles from Santander, through the influence of certain poor basket makers who were accustomed to spend some months each year at Santander. During the previous summer they had

been led to attend the Protestant service there, had become much interested in the truth, and had returned to their mountain home to hold weekly meetings, reading the Bible and praying together, and thus spreading light in the midst of darkness.

It was reported from Santander, in 1876, that through the months of January and February the congregations were seldom less than from ninety to one hundred. On the 9th of April a church "of seventeen steadfast souls," the "First Evangelical church of Santander," was organized. The same month Mr. Gulick had the pleasure of dedicating their new chapel room, "plain and simple," but "well lighted and cheerful," and "capable of seating 120 persons." In August the number of members in the church had increased to forty, and about that time Protestant services were commenced at the village of La Cavada, fifteen miles from Santander, through the influence of an energetic woman, a member of the Santander church, who owned a house in that village and had returned there to live.

Mr. Gulick has felt much interest also in efforts at Bilbao, which place he has desired to see occupied as a station. There, as in other places, it has been found difficult to rent a room for chapel purposes, but in May, 1877, a room was secured, to be occupied after some repairs should be made. The work at Allevia has gone forward in the face of bitter opposition. A friend of the evangelical movement there rented a house for a chapel in December, 1876, which was dedicated in the evening, "three tin lamps throwing a dim light upon a company of about forty-five persons, who listened earnestly and with occasional sobs, but with some fear." A helper from Santander was placed there for a time and the congregation soon increased to about seventy; but there was ere long, also, increased and violent persecution. For want of means the place was soon without a stated helper, and the awakened people, in a time of great trial,

have been left "as sheep having no shepherd," though much needing a pastor.

Mr. T. L. Gulick, partly because of suffering seriously from ill health at Santander, after careful study of different localities, fixed upon Zaragoza, about two hundred miles southeast from Santander, as a second station of the mission, and removed to that place in February, 1876. This is not a new field for Protestant effort, but his going there was with the cordial concurrence of other Protestant agencies laboring in Spain. In June he was constrained by his Carlist landlord to leave the room that he had occupied as a chapel, and look for another place. This he found great difficulty in securing, as no one would rent a room for such a purpose; and when at length a room was found, there was much demonstration of ill will when it was first occupied by the Protestants. Yet the congregation rapidly increased, and in September, 1876, after the situation had been studied carefully, among those who called themselves Protestants, and after it had been explained to them that a *church* should consist of truly converted persons only, a new church was organized at Zaragoza, with seventy-five members from the old Protestant body and twelve new converts. Six members were added on the first Sabbath in January, 1877. In April, as the work prospered and numbers were increasing, the enemy seemed stirred to unwonted zeal in opposition; a colporter was thrown into prison and kept there for some days without any charge being preferred against him, the poor of the congregation were tempted in every way to return to the Papal fold, Protestant soldiers were threatened, and *commanded* to attend the Romish church and take part in its rites, and preaching in those churches assumed great violence against the Protestants.

Mrs. Gulick, aided by a very competent Protestant lady, has found much encouragement at meetings for women, in

her school of twenty-five pupils, in day schools also, and in the Sabbath-school. At each station of the mission — Santander and Zaragoza — the missionary was aided at the time of last reports by a native preacher, teachers, and some other helpers.

THE AUSTRIAN EMPIRE.

About the time that the mission in Spain was commenced, it was decided to undertake a work also in the Austrian Empire. This empire includes in its nineteen provinces a population of about 35,000,000, of different races, — German, Slavic, and Magyar. Most of the people are professedly Roman Catholics, though in Hungary a majority (more than 3,000,000 out of the 5,000,000) are Protestants. In Bohemia and Moravia, also, there are some Protestant communities, and a yet smaller proportion of the Protestant element is found in German Austria. But the number of truly evangelical and pious pastors, even among the Protestants, seems to be very small, and they are embarrassed by their connection with state churches that are largely imbued with rationalistic sentiments, and indifferent or opposed to vital piety. Some evangelical agencies were at work in the empire. The Free Church of Scotland had established stations for effort specially among the Jews, at Vienna, Pesh, and Prague, and supported some evangelists; the United Presbyterians of Scotland made grants in aid to some worthy pastors and evangelists in northern Bohemia; the Continental Society of London aided the Reformed Church in a few places; the Moravian Brethren had stations in the same region; and the American and Foreign Christian Union had been represented for some years in Hungary by a colporter and a Bible woman. But with the exception of the northern parts of Bohemia, missionaries of the Board would find a clear field.

For this mission the Board secured, first of all, the serv-

ices of Rev. Henry A. Schauffler, son of Rev. Dr. Schauffler, so long and favorably known in connection with the missions in Turkey, and who had himself been for several years connected with the Western Turkey mission. He embarked from New York with his family, on his way to Austria, May 18, 1872. Rev. Edwin A. Adams and Rev. Albert W. Clark, who had been pastors of churches in Connecticut (Mr. Adams at North Manchester and Mr. Clark at Gilead), sailed from New York with their wives on the 5th of October following, and on the 6th of September, 1873, Rev. E. C. Bissell and wife also embarked from New York for the Austrian field, Mr. Bissell leaving a pastorate at Winchester, Mass. These brethren have met with many difficulties in their efforts to introduce a purer faith and a more vital piety among a people so generally under the influence either of Romanism or of a formal and dead, though Protestant belief. Yet they have also found much to encourage a confident hope that their efforts, and those of other faithful servants of Christ, will not be in vain.

Mr. Schauffler, after his arrival in Austria, devoted considerable time to a careful study of the situation before deciding upon a permanent station. Having fixed upon Prague, in Bohemia, as the first place to be occupied, he went there in October, 1872, and was joined on the 1st of November by Messrs. Adams and Clark; the brethren hoping to organize a station in German Austria also, at an early day. The welcome given to these missionaries by evangelical agents from abroad, and by a few among the Protestant pastors, was very cordial, and they sought to cooperate with and assist, while they hoped to be assisted by, the truly evangelical pastors and members of different churches — Lutheran, Reformed, or Moravian. They early became acquainted with Pastor Schubert, of the Reformed Bohemian Church, located at Krabschitz (about fifty miles from Prague, where he had established a boarding-school

for young ladies), and became deeply interested in him and his work, hoping that in this school, — a work of true faith, and built up from very small beginnings, — he might be laying foundations for “the Bohemian Mt. Holyoke.”

A German Bible class was very soon established at Prague, attended by a number of Catholics; religious services were begun in Bohemia; and there was labor with individuals and families. In the summer of 1873 the brethren reported decided progress in the way of finding openings for effort, and in the prospect, as they hoped, of obtaining truly Christian and reliable men as evangelists and helpers. A few months later a hall, or large room, was obtained and fitted up for meetings at Prague, and permission was obtained from the authorities to deliver “lectures” there on the Sabbath, — obstacles having been removed in ways recognized as truly providential. On the first Sabbath in December, 1873, they rejoiced greatly in holding the first Bohemian service in that hall, Pastor Schubert preaching. For a few weeks after this they felt much encouraged. The number of attendants increased until, on Sabbath afternoons, the hall was nearly filled with an intelligent and attentive audience, some coming from the Reformed Church, “disgusted with infidelity,” and some from among the Catholics. Mrs. Schanffler had also gathered a small Sabbath-school of Bohemian children, having the services of three young ladies from Pastor Schubert’s school as teachers.

In January, 1874, the brethren met with objections to their work at Prague from an unexpected quarter, perhaps arising from some misunderstanding, but which were very trying to their feelings. In February they felt constrained to request Mr. Bissell, then at Vicenza, to meet with them for consultation. After some days of careful deliberation and earnest prayer, they came to the unanimous conviction that it was best for Messrs. Clark and Bissell at once to com-

mence a station at Innsbruck, in the Tyrol, and for Mr. Schaufler to remove to Brünn, in Moravia, leaving Mr. Adams alone at Prague. The brethren designated to Innsbruck arrived there early in March, and soon made arrangements for the sale and distribution of the Scriptures and other books in connection with a bookstore owned and managed by Protestant ladies, and formed plans for the employment of colporters and evangelists in different sections of the field. Mr. Schaufler rented a house in Brünn, a city of 80,000 inhabitants, and removed to that place April 4th. The service at Prague was continued, Pastor Schubert preaching every other Sabbath "with wonderful power," five other preachers aiding in the work from time to time, and the attendance becoming soon "quite steady and satisfactory."

The Annual Report of the American Board for 1874 states: "Letters from the brethren and sisters of this mission make it painfully apparent that the great prevalence of infidelity, the harmful influence of the Papal priesthood, and of unregenerate, irreligious pastors of Protestant parishes, utter spiritual deadness, and abounding immorality, render this field of labor not less trying than are those in pagan lands. Yet there is much encouragement."

The next year was one of some trials, but of progress also. The chapel at Prague was open the whole year for Bohemian preaching, Pastor Schubert either preaching himself or securing some one else to do so every other Sabbath, while an evangelist, employed by the mission, preached on the alternate Sabbaths, and once during each week. The attendance was from seventy-five to one hundred. A Sabbath-school, for Bohemian children, was also maintained in Mr. Adams's private apartments, and there were Tuesday evening meetings for the study of the Bible, attended by some twenty adults, and often a larger number of children.

At Brünn, Mr. Schaufler commenced private Bible ex-

position meetings on the 3d of May, attended at first by very few, but continued, with an increasing number, till interrupted by sickness and a period of rest, in September. They were resumed again the latter part of October, and continued to increase until "two rooms were filled on Sunday evening with about a hundred persons." A Sunday children's gathering, in Mrs. Schaufler's care, also increased so as to be "a constant wonder" to the missionaries. On the last Sabbath in January, 1875, notice was given that on the next Sunday evening the meeting would be held in a newly prepared hall in the old Moravian capital. This specially alarmed the clergy, and the missionaries were denounced before the police as dangerous persons, who enticed children into meetings, and scattered Protestant books through the schools. The police prohibited their doing anything to invade the rights of parents and teachers of school children, and forbade Mr. Schanffler's holding any meetings, public or private. Colporter work had been prosecuted also, and the district attorney brought action against Mr. and Mrs. Schaufler for violation of both the press law and the meeting law. It was successfully maintained, in defense, that the reading matter had not been given away, but lent, and that the meetings were of a legally private character; yet fines were imposed upon both the parties.

In the Tyrol, in consequence of the power and intolerance of the Romish Church, the most important sphere of labor continued to be in the book department. Religious services were, however, kept up on Sabbath afternoons, from the 1st of October, 1874, attended by a few persons who were specially invited, — mostly by printed cards, dated and signed, — in order to conform, as nearly as possible, to the stringent laws governing such meetings. Mrs. Clark had also a meeting for children Sabbath mornings. In August, 1875, Messrs. Bissell and Clark removed from Innsbruck to Gratz, where openings for Christian effort were believed to be more promising.

Coming forward now to the autumn of 1876, the condition of this mission field can hardly be presented better than by quoting again from the Annual Report of the American Board for that year, which states: "In no other mission field occupied by the Board are so great hindrances encountered to the dissemination of the truth, as in Austria. The utmost ingenuity of which Jesuit experience and craft are capable has been employed, to devise legal restrictions upon every possible form of evangelical effort from abroad. The missionary can enter no pulpit; and can hold no public service, to lecture or preach or read the Scriptures, without applying to the local authorities for a permission which they are at liberty to withhold. The giving away even of a tract may subject to a fine, and if the offense is repeated, to imprisonment, or exile from the country. Mr. Schaufler, at Brünn, has been absolutely prohibited from inviting even a half dozen Christian friends to his house to read the Word of God, and to sing and pray together, when there were many anxious for such a privilege. He was for a time allowed to give lectures on Bible themes, on pledging himself not to pray, or sing, or perform any other act of worship in connection with the lecture. But this privilege was afterwards refused at the common instigation of the Romanist priests and a Lutheran pastor. The principal charge against him was, that in a lecture just delivered he had *preached*, because he had set forth the power of the love of God to save men, and had applied the subject by wishing that his hearers might be influenced by that love.

"The local authorities having been thoroughly enlisted in aid of his enemies, Mr. Schaufler has been informed that he will not be suffered to engage in any religious work in Moravia or Silesia, and that, indeed, it will be useless for him to undertake such work anywhere in Austria."

Mr. Schaufler appealed, in 1875, from the decisions of local authorities to the higher authorities at Vienna, but no

decision had been reached. Yet Mr. and Mrs. Schaufler continued to be most happy in their work, having delightful intercourse with a small number of individual believers, seeing evidence of the workings of the Spirit, and finding among pastors of the Reformed Church one and another who seemed coming into more active sympathy with them and their efforts. In February, 1877, the long looked-for decision from the Ministry at Vienna was received, allowing the missionary to hold private meetings with invited guests, and also public meetings in accordance with the requirements of the law regulating meetings, but not allowing the attendance of children belonging to any church recognized by Austrian law, so long as they were bound by the law to attend school.

Mr. Schaufler, while greatly rejoicing in this decision, still thought it not best at once to commence public meetings, but at his private meetings — attended by invited persons — the attendance and the solemn, tender interest were soon reported as increasing. He has had also a weekly Bible class, and prayer meetings, and is able to mention quite a number of cases of apparently genuine conversion.

At Prague the work had met with less interruption than at other points, until near the close of the year 1875. Then complaints were entered against the missionaries for conducting schools and circulating reading matter contrary to law. The Sabbath-schools were given up; and then followed efforts for the suppression of all public services, supported by a complaint from the Reformed Consistory at Vienna, which claimed that, as Prague belonged to the parish of one of their pastors, no permission should be given for public services without that pastor's consent, — which there was no hope of securing. As a result, permission to hold lectures was withdrawn. Yet here, as at Brünn, the missionary found occasion to rejoice over cases of awakening to new religious views, and evidence that the Spirit of

God was reaching some minds and hearts. Private meetings were instituted, and continued up to the time of latest reports, the necessarily small attendance (an average of about forty-one, Sabbath mornings), being of such persons as felt real interest in the truth. At the prayer-meetings, several of which are held each week, there is manifested such a spirit of prayer, and of earnest consecration to Christ, as greatly to encourage the missionary. A native Bible woman has done much to bring women to the meetings, an evangelist labors faithfully at an out-station, and a bookstore, in which religious literature is for sale, has become a center of influence for good.

At Gratz every effort has been made to keep within the limits of the law, no public meetings being held, though individuals have been gathered by special invitation from the missionaries, and the gospel is preached to a few attentive listeners. A Sabbath-school was started, but was soon given up to avoid offense; something is done through colporters; meetings for prayer afford evidence of the special workings of the Spirit; and individuals here, as at the other stations, have come to the joy of a confident Christian hope. A letter just received from Gratz (January, 1878) announces that the local authorities have given the brethren permission to open a circulating library in connection with their bookstore. This is a privilege which they greatly prize.

There are many interesting facts in connection with the work in Austria which it has not been deemed expedient to publish. Hindrances have been many, and sometimes of a very trying character, but the brethren have seen much to encourage them, and have all along felt deep interest and abundant joy in their work, and a strong desire to see it liberally sustained and vigorously carried forward.

ITALY.

When the Board decided, in 1871, to enter anew upon missionary efforts in Papal lands, Italy was one of the fields to which the attention of the Prudential Committee was first directed. At the annual meeting in 1872 the Committee announced that they had devoted much time and thought to that field, and had gone so far as to designate an honored pastor in Wisconsin as the first missionary there; when "unexpected difficulties" constrained them to suspend for a time further movements in that direction. But the withdrawal of the American and Foreign Christian Union, and an earnest invitation from the Free Church of Italy to aid evangelistic operations which had been developed and sustained by the Union, led the Committee very soon to reconsider their decision, and early in 1873, Rev. W. S. Alexander, who had already gone abroad, expecting to join the mission in Austria, but taking Italy on his way, was authorized to remain there; and a grant was made to meet the emergency occasioned by the withdrawal of the Union. In view of conflicting opinions, the great variety of suggestions as to methods of labor, and the many difficulties obviously to be encountered, the Prudential Committee also requested Rev. H. N. Barnum, of the Eastern Turkey mission, then in the United States, but about to return to his field, to take Italy on his way, and confer with Mr. Alexander and other evangelical workers there, giving them and the Committee the benefit of his experienced judgment. Mr. Barnum spent four weeks in Italy, making careful inquiries, and made a valuable report. He found "more to encourage than he had anticipated," but "very formidable difficulties." The Committee also, in the summer of the same year, transferred Dr. L. H. Gulick from Spain to Italy, believing that his large missionary experience and his practical wisdom would be of special value there. He left Barcelona for Florence on the 26th of July.

It was then hoped that a class of young men would soon be gathered for theological study under Mr. Alexander, as the beginning of a permanent seminary; but the health of Mr. Alexander, in the early winter, was not such as to warrant the undertaking on his part, and later, the uncertainties of the future had again become so apparent that it was thought not expedient to begin. As early as August, 1874, Dr. Gulick, after looking the ground over carefully, had come reluctantly to the conclusion that it was probably best for the Board to suspend further operations in Italy. To this conclusion the Prudential Committee were also constrained to come. In their Annual Report for 1874, the Committee, after presenting a review of the facts, summed up the case thus: "Briefly, then, it is in view of the limited amount of means and the limited number of men that the churches enable the Board to employ in the work in nominally Christian lands, and the importance of expending these means and locating these men where providential leadings seem to present the greatest promise of success; in view of the many other evangelical agencies at work in Italy and the difficulty of finding a clear field for our methods of labor; in view of the danger of unpleasant and undesirable interference with or interference from the work of others; and in view of the expensiveness of work in Italy, growing out of the habits of the people as to self-support, and the readiness of others to furnish means, that the Prudential Committee deem it expedient to suspend their operations in that field." After some discussion, the Board concurred in this view, and adopted a resolution, without dissent, suspending the mission to Italy.

MEXICO.

The United States of Mexico, divided into twenty-two states and six territories, had a population, in 1860, of about 8,400,000. Only about 1,000,000 of these were of

pure European descent, while about 4,000,000 were Indians, and the rest, with the exception of a few thousand Africans, were of mixed origin, from Europeans, Indians, and Africans. The religion is nominally Roman Catholic, but there is among the better educated classes much of indifference and of skepticism, and among the lower classes a sad amount of ignorance and superstition. In 1860 religious liberty was proclaimed, and the way was thus opened, as it had not been before, for Protestant efforts, which were soon commenced by different individuals and by some missionary boards, specially the Methodist and the Presbyterian. When the American Board entered upon the work in Papal lands, Mexico was among the fields to which attention was soon drawn. Miss Melinda Rankin, who had been for some years conducting a work of much apparent promise, with its center at Monterey, in the state of New Leon, proposed to transfer that work to the care of the Board; and two young men just graduated from the Pacific Theological Seminary, Rev. J. L. Stephens and Rev. David Watkins, offered their services for a mission in Western Mexico.

NORTHERN MEXICO MISSION.

The work and the property at Monterey were transferred by Miss Rankin to the Board in 1873, but the hopes which were entertained respecting the mission have not been fully realized. The field was then occupied by one missionary only, Rev. John Beveridge. In January, 1874, Rev. E. P. Herrick and wife, and Miss Caroline M. Strong, all from Connecticut, joined the mission, and in March following, Rev. J. K. Kilbourn also, from Wisconsin. The health of Mr. Beveridge was not good; the character of the native helpers employed, the condition of the schools at Monterey, that of the church there, and of the churches in other places connected with the mission, were not satisfac-

tory ; and there was not entire agreement among the missionaries as to the policy which should be pursued. In 1875, Mr. and Mrs. Herrick and Mr. Beveridge left the field and were honorably dismissed from their connection with the Board. Mr. Kilbourn and Miss Strong (in her school and among the women) labored earnestly, finding a sifting and weeding process very needful, but gradually bringing different departments of the work into a more hopeful state, while earnestly calling for much needed associates. But suitable persons ready to go to their relief were not found, and near the close of 1876, when prospects seemed brightening, severe trials came upon them. The teacher of the boys' school, a loved and trusted helper, was removed by death ; Miss Strong was confined to her room by serious illness ; both schools were broken up ; and the congregation was reduced to a small number by prevailing sickness in the community. Miss Strong's health has continued to be such as to demand her retirement from the field, for a season of rest at least. Mr. Kilbourn felt that there were many promising indications, and that a brighter day might be near at hand if only reinforcements could be sent ; but efforts to procure other missionaries were still unavailing, and in September, 1877, this mission was transferred to the Presbyterian Board, which had a mission in the vicinity, and could readily superintend the work at Monterey also.

MISSION TO WESTERN MEXICO.

Messrs. Stephens and Watkins, the young men already mentioned, left San Francisco in October, 1872, with Mrs. Watkins (Mr. Stephens being unmarried), and reached Guadalajara, a city of some 80,000 inhabitants, where it was decided to commence the work, on the 7th of November. They at once found friends among persons of influence, and were greatly encouraged by the interest manifested

in religious conversation and religious reading, and by "a wonderful spirit of inquiry among the people." The demand for the Scriptures, and for tracts, was soon quite extensive, and within a few months there were interesting cases of hopeful conversion. Of course the priests and their fanatical followers were bitterly hostile, and it was soon reported that six persons had been hired by priests to kill the missionaries. Mr. and Mrs. Watkins were stoned in the street by a company of men and boys, but at this outrage the whole city seemed indignant, and the Governor of the State, and the commander of the Mexican forces, with whom Mr. Stephens then boarded, were friendly and ready to afford protection.

The first year of the mission was very encouraging. In August, 1873, the brethren reported an almost entire cessation of abuse by Romanists, marked attention and kindness by many of the people, and many inquiring visitors. Mr. Watkins' house had become too small to accommodate their Sabbath congregation, and the Governor had expressed a hope that he could soon furnish them with a good building for their services. He had offered them their choice of the state churches, occupied by Romanists, but they declined to have these occupants ejected. In December there were at Guadalajara more than a hundred members in what was called the "Society of Reformed Catholics," and on the 25th of that month a Protestant church was organized, with seventeen members.

In November of that year, Mr. Stephens visited Ahualulco, a town of 5,000 inhabitants (of whom 2,000 were Indians) about ninety miles from Guadalajara. He was warmly welcomed by many; a room was provided in which he held meetings every evening; and for several days there was no disturbance. Then came a statement that the Indians, excited by the priests, intended to rush into the meeting and kill him; and more than one attempt to mur-

der him was prevented by the presence of an armed guard, furnished, apparently, by the sheriff.

So anxious were the people there to learn of Christ, that the two brethren thought it best to separate, and on the 2d of December Mr. Stephens again left Guadalajara to take up his residence at Ahualulco, where, for a time, he was greatly encouraged. He had never seen people so much interested in divine things, listening with rapt attention for an hour, and even two hours, as he preached to them the gospel, and eagerly purchasing Bibles, Testaments, and tracts. For the first few days after his arrival there were indeed manifestations of rude opposition; the doors were defaced, stones were thrown at the windows, etc.; but this soon passed away, and by the last of December he supposed he slept "as safely as in California."

The success of his faithful labors of love for about three months were far beyond expectation, and he seemed to have won the favor of a large portion of the people of Ahualulco. But this success infuriated the *cura*, and on the 1st of March he preached a most exciting sermon to the Indians there, in which he said, "It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please." The interpretation was such as he probably desired, and, as a Mexican paper stated, "At two o'clock A. M. on the 2d of March, the house of Mr. Stephens was assaulted by a mob, crying, 'Long live the cura; death to the Protestants.' They forced the doors and entered, destroying and stealing everything they found. Mr. Stephens was brutally assassinated, his head severed into several parts, and his body very much mutilated."

There was reason to suppose that much more than the murder of one man was intended by certain priests and their followers. Mr. Watkins believed that a man was appointed to take his life at the same time, but he was sus-

pected, and special precautions defeated his design. One of Mr. Stephens' converts was killed, some other Protestants were violently assaulted, and there were attempts at least, as was believed, to poison some. For a time Mr. Watkins and others felt that they were in great danger, though the Mexican President, Lerdo, declared his intention to do all he could for the protection of the missionaries and of religious liberty, and to secure the punishment of Mr. Stephens' murderers.

Mr. and Mrs. Watkins being left alone in the mission, and in very trying circumstances, it was felt to be specially needful that reinforcements should be sent as soon as possible, and Rev. G. F. G. Morgan, who was a classmate of Messrs. Stephens and Watkins in the Theological Seminary, sailed from San Francisco June 7th, and reached Guadalajara June 21, 1874. As all these brethren were of Welsh descent, some of the Welsh churches in this country felt their interest in the mission much increased by the murder of Mr. Stephens. A minister in Wales, Rev. John Edwards, was about this time reported to the Secretaries as willing to engage in the service of the Board, and he also was appointed to this field. Mr. Morgan did not remain long in Mexico, but Mr. and Mrs. Edwards joined Mr. and Mrs. Watkins in April, 1875, and are still at Guadalajara.

The assassination of Mr. Stephens, and other evidences of hostility, caused much fear among the people, many were prevented from attending Mr. Watkins' services, and the schools of the mission were reduced "to a nominal figure." Yet in August following, the average Sabbath congregations were reported as from seventy-five to ninety; there was much interest in the study of the Bible; some believers became active in efforts to spread the knowledge of the truth; and in December, 1874, fifty-six adults were added to the church at Guadalajara, many of them from Ahualulco.

During the year 1875, affairs in Mexico were in a condition by no means pleasant, as indeed they have been from that time to this. In March, persecution was reported as increasing, and in July, bands of cruel revolutionists, governed by priestly influence, sometimes led by a priest in person, were found robbing and killing men of liberal ideas, with the war cry, "Let religion live, and death to the Protestants." Yet at this time there was at least one earnest, self-sustained laborer among the Protestants, going from place to place, distributing books and tracts and preaching Christ, and in July, twenty more adults were admitted to the church. In December the number of members was one hundred and ten, and in August, 1876, it had risen to one hundred and fifty. Mr. Watkins, earlier than this, could mention more than one hundred and seventy cities, towns, "ranches," "pueblos," and "haciendas," where more or less persons were found ready to declare themselves Protestants, or at least very friendly to the truth and the labors of the mission helpers. There had been, however, some cases of sad defection.

At this time — August, 1876 — ill health rendered it needful for Mr. and Mrs. Watkins to leave Mexico for a season, and Mr. and Mrs. Edwards have been alone in the mission since that time. Opposition, difficulties, and dangers have continued, with encouragements. In December, 1876, the missionary had been constrained to discontinue some of the meetings because of the excited state of the people, but in April following he wrote, "There is no room for those that crowd to hear the word, and multitudes do not come for want of room." A native preacher and teacher was then doing good service at Ahualulco, and his school there was promising. In August, 1877, Mr. Edwards reported forty-five additions to the church during the previous year, but they had been constrained to cut off several members. The whole number of members was then

one hundred and seventy-five. In November, 1877, five adults were baptized at Ahualulco, and at Guadalajara the church continued "to increase in numbers and to grow in grace." Opposition and persecution were still violent. Details are given respecting one recent case of the deliberate murder of a Protestant, and Mr. Edwards states: "I could mention many more cases of suffering and trial for the cause of Christ; such as many losing their employment, driven from their houses, looked upon as the filth of the earth and the offscouring of all things by their own families; and, in the pueblos, one having his house burnt because he spoke of Jesus instead of Mary; another stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third shouted after — 'Death to the Protestant,' — because he read the Bible to his family and others who would listen to him; four persons, because they possessed a Bible, leaving their homes at midnight under cover of darkness to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons that had them. . . . All this serves to show the unchristian spirit of the Romanists, and their malignant enmity towards the true Christians, as well as the fortitude, the patience, and the constancy of the latter."

Thus the experience of missionaries of the Board coincides with that of other Protestant laborers in Papal lands, showing conclusively that religious liberty is not yet established in such lands with the approval of the Papal priesthood; that that priesthood is by no means ready to oppose the views of Protestants simply by a more earnest presentation of what they claim to be the truth; that in no portions of the unevangelized world is the preaching of the simple gospel of Christ likely to encounter more deter-

mined opposition than in countries decidedly Roman Catholic; that in no other lands is that opposition, when not held in check by civil authority, more likely to proceed to murderous violence; that in no other lands do faithful Christian laborers, whether missionaries or native converts, more obviously "stand in jeopardy every hour;" and that no other laborers have more occasion to call upon Christians everywhere to remember them in their prayers, that they "may be delivered from unreasonable and wicked men," and that in their fields "the word of the Lord may have free course and be glorified."

On the other hand, it is obvious that in some such lands, notwithstanding the ignorance and superstition, the irreligion and immorality which so much abound, there are many who, but for the influence of the priests, would welcome the preaching of a purer faith, and would soon receive the truth in love. In Spain, the two missionaries have already about one hundred and fifty members in their churches; in Western Mexico probably not far from two hundred have been baptized; and in Austria, though no churches have been organized, the brethren rejoice greatly in the evidence of true conversion given by a goodly number of individuals. There is much to encourage, and much reason why the missionaries should call earnestly, as they do, not only for reinforcements in their several fields, and for all needed pecuniary aid, but for the support of warm Christian sympathy and of hopeful, earnest prayer.

The American laborers now employed by the Board (January, 1878) in Papal lands are the following:—

Mission to Spain.

REV. WILLIAM H. GULICK,	Santander.
MRS. ALICE GORDON GULICK,	"
REV. THOMAS L. GULICK,	Zaragoza.
MRS. ALICE WALBRIDGE GULICK,	"

Mission to Austria.

REV. H. A. SCHAUFFLER,	Brünn.
MRS. CLARA E. SCHAUFFLER,	“
REV. A. W. CLARK,	Gratz.
MRS. NELLIE M. CLARK,	“
REV. EDWIN A. ADAMS,	Prague.
MRS. CAROLINE A. P. ADAMS,	“
REV. EDWIN C. BISSELL, D. D.,	Gratz.
MRS. EMILY POMEROY BISSELL,	“

Mission to Western Mexico.

REV. DAVID F. WATKINS,	Guadalajara.
MRS. EDNA M. WATKINS,	“
REV. JOHN EDWARDS,	“
MRS. MARY J. EDWARDS,	“

Rev. J. K. Kilbourn and Miss Caroline M. Strong are also still at Monterey, Northern Mexico, though that mission has been transferred to the Presbyterian Board.

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